

Shinran's Viewpoint on the Buddha's Teachings: The True and the Provisional

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Introduction

In the introduction of the *Kyōgyōshinshō* 教行信証, the major work of Shinran (1173-1262), he writes, “Among all the teachings the Great Sage preached in his lifetime, none surpasses this ocean of virtues.”¹ Here, Shinran is praising the Buddha Way of the Primal Vow *nenbutsu* (“this ocean of virtues”) as the teaching of Śākyamuni that is unequaled and unsurpassed by his other teachings. These words show the content of Shinran's own deep awakening and also present the true Buddha Way within Śākyamuni's teachings that is attained by beings “whose evils are heavy and whose karmic obstructions manifold” (*aku omoku sawari ooki* 悪重く障り多き). In other words, for Shinran, to inquire into the Buddha's teachings is to make clear the true teachings for “foolish beings replete with afflictions” (*bonnō gusoku no bonbu* 煩惱具足の凡夫). This can be clearly seen in the words that follow those above:

Let the one who seeks to abandon the defiled and aspire for the pure; who is confused in practice and vacillating in faith; whose mind is dark and whose understanding deficient; whose evils are heavy and whose karmic obstructions manifold—let such persons embrace above all the Tathāgata's exhortations, take refuge without fail in the most excellent direct path, devote themselves solely to this practice, and revere only this faith.²

While Shinran sought to attain the Buddha Way within the path of the sages (*shōdō* 聖道) at Enryakuji on Mt. Hiei until the age of twenty-nine, in

¹ TSSZ 1: 5. T 2646.83: 589a12. 大聖一代教無如是之徳海. Translations of Shinran's works are from CWS. Translations have been slightly modified.

² Ibid. 捨穢祈淨 迷行惑信 心昏識寡 惡重障多 特仰如來發遣 必歸最勝直道專奉斯行 唯崇斯信. CWS: 3-4.

the end he only continued to be confused as to what are truly effective practice and faith in Buddhism. This went beyond his individual experience in a way that made him understand the profound issue of being “replete with afflictions” that humans confront. While whole-heartedly seeking teachings that could be put into practice by such humans, he encountered the words of the Buddha about Amida’s Primal Vow and made the significance of them clear.

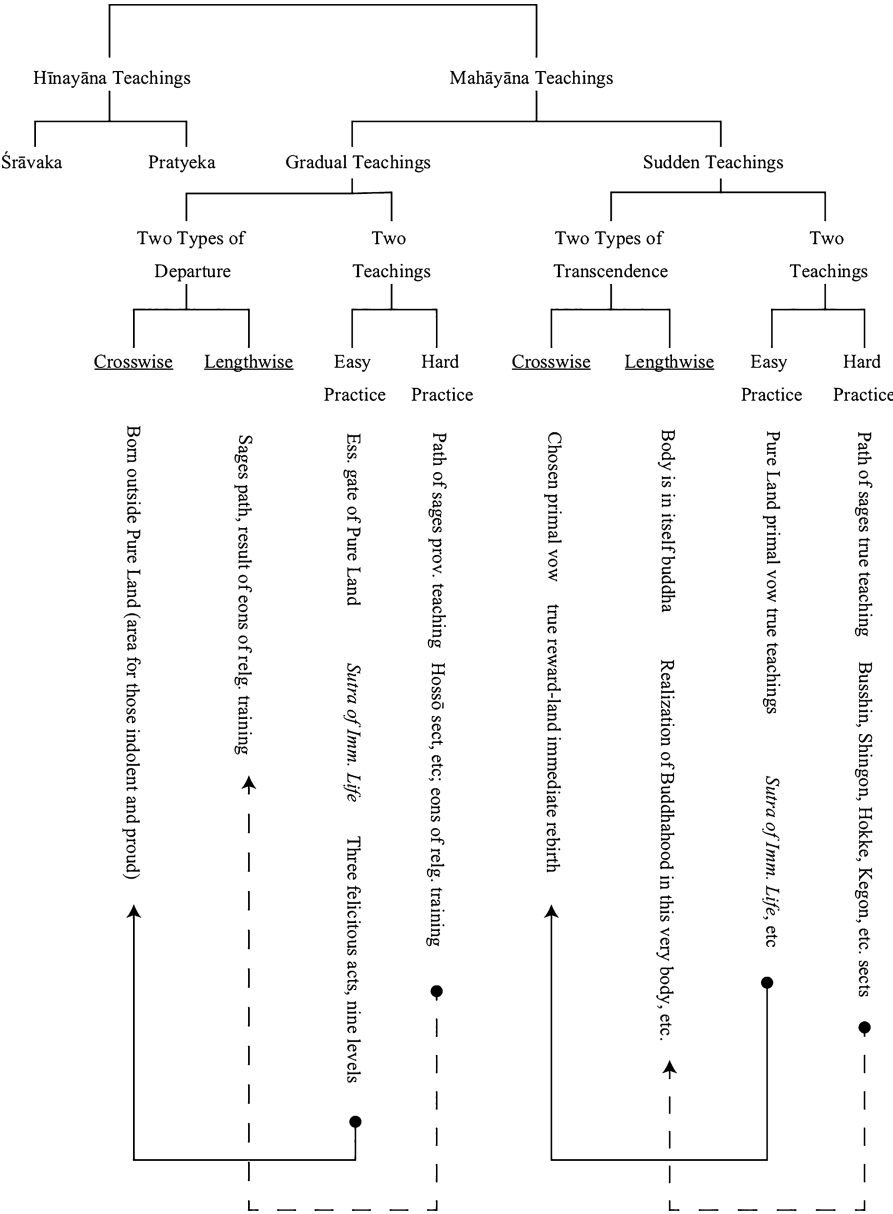
Concretely speaking, how did Shinran understand the “teachings the Great Sage preached in his lifetime” and why was he able to say that “none surpasses this ocean of virtues”? While this question must be understood from various angles, in this paper I will focus on Shinran’s doctrinal understanding that divides Śākyamuni’s teachings into the true and the provisional. Thus, first I will discuss how he understood these teachings. Next, I will discuss Shinran’s viewpoint from which he constructs the categories. In closing, based on these discussions, I will summarize the characteristics of Shinran’s understanding of the nature of the Buddha’s teachings.

1. Shinran’s Doctrinal Understanding

Based on Shinran’s *Gutokushō* 愚禿鈔,³ we can summarize his understanding of the nature of Śākyamuni’s teachings using the diagram on the right. First, based on the Mahāyāna Buddhist tradition, Shinran divides all of Śākyamuni’s teachings into Hīnayāna teachings, which seek self-benefit, and Mahāyāna teachings, which seek to benefit both oneself and others. Having done so, he then divides the Mahāyāna into gradual enlightenment and sudden enlightenment teachings, and he further divides the former into “crosswise departure” (*ōshutsu* 横出) and “lengthwise departure” (*shushutsu* 堅出) and the latter into “crosswise transcendence” (*ōchō* 横超) and “lengthwise transcendence” (*shuchō* 堅超). This four-type categorization is one of the major characteristics of Shinran’s doctrinal understanding, so I would like to look at it in some detail.

“Lengthwise transcendence” teachings immediately bring one to enlightenment amidst difficult practices, such as those found in the schools of Zen (Busshin 仏心), Shingon, Hokke and Kegon. The Buddhism propounded at Enryakuji on Mt. Hiei falls into this category. “Crosswise transcendence” refers to true Pure Land teachings, based on the chosen Primal Vow, that are easy to practice. It is the Buddhist path elucidated in the *Sutra of Immeasurable Life*. This corresponds to the teachings that Shinran describes above as the unsurpassed “ocean of virtues.” While Shinran does for the time being

³ TSSZ 2 Kanbun hen 漢文篇: 3-51.



describe both of these kinds of transcendence as “true teachings” (*jikkyō* 実教 and *shinjitsu no oshie* 真実の教え), he indicates they are different in terms of difficulty. In other words, there is a decisive difference between the path of difficult practice, in which the attainment of the Buddha Way depends upon whether or not one can engage in such practices, and the path of easy practice, which does not take as a precondition the capacities of sentient beings.

Gradual enlightenment teachings are provisional when seen from the perspective of truth. Just as with the gradual teachings, Shinran divides them based on their level of difficulty into “lengthwise departure” and “crosswise departure.” The former is the provisional teachings of the sages’ path of difficult practice such as those of the Hossō school. It is the Buddhist path by which one seeks enlightenment through eons of religious training. The latter is the Pure Land “essential gate” (*yōmon* 要門) of easy practice. It refers to the teachings on being born in the expedient transformation land (*hōben kedo* 方便化土), that is, the Pure Land. Shinran covers all of Mahāyāna teachings with these four categories, and for the time being recognizes that in both the path of the sages and the Pure Land path there are provisional and true teachings.

However, in *Gutokushō*, after organizing Śākyamuni’s teachings in this way, Shinran states,

Know that all the teachings other than solely the selected Primal Vow of Amida Tathāgata, whether Mahāyāna or Hīnayāna, provisional or true, exoteric or esoteric, are the path of difficult practice, the path of sages, or they are the path of easy practice, the Pure Land way, that is termed the directing of merit and aspiration for Birth in the Pure Land path, the self-power, provisional gateway of expedience.⁴

Here he clearly categorizes the above-mentioned four kinds of teachings further as either those of the selected Primal Vow (crosswise transcendence) or others (lengthwise transcendence, lengthwise departure and crosswise departure). This is to show that, as is clear from his words in the introduction to the *Kyōgyōshinshō*, out of all Śākyamuni’s teachings the chosen Primal Vow (the path of crosswise transcendence) is *the* unsurpassed Buddha Way.

He expresses basically the same understanding in the Chapter on the Transformation Land in the *Kyōgyōshinshō*.⁵ Based on this understanding,

⁴ TSSZ 2 Kanbun hen: 6. T 2648.83: 647b28-c2. 唯除阿彌陀如來選擇本願已外 大小權實顯蜜諸教皆是難行道聖道門 又易行道淨土門之教 是曰淨土廻向發願自力方便假門也 應知。CWS: 589.

⁵ The relevant passage is as follows (TSSZ 1: 289-290. T 2646.83: 629c16-29):

In the expression, “gateways . . . and more,” “gateways” refers to the eighty-four

he clearly states, "Among all the teachings the Great Sage preached in his lifetime, none surpasses this ocean of virtues." Next, I would like to analyze this doctrinal classification system of Shinran's.

2. Shinran's Viewpoint on the Teachings' Characteristics (1): Appropriate for the Time and Sentient Beings' Capacities

As I discussed in the previous section, Shinran's understanding of Śākyamuni's teachings sees the true and the provisional as existing within both the path of the sages and the Pure Land path. However, in the end Shinran's stance is that the Buddha Way of crosswise transcendence that is founded upon the chosen Primal Vow is an unsurpassed teaching that is incomparable to others. In order to understand Shinran's viewpoint on Buddhist teachings, it is necessary to touch upon that of his teacher Hōnen (1133-1212).

The first chapter of Hōnen's magnum opus, *Senjaku hongan nenbutsu shū* 選訳本願念仏集 (Collection of Passages on the *Nenbutsu* of the Chosen Primal Vow), begins by stating the chapter's theme: "Passages that relate how the dhyāna master Daochuo 道綽, setting up the two gateways, the path of the sages and the Pure Land, discarded the path of the sages and took refuge

thousand provisional gateways. "More" refers to the ocean of the One Vehicle, the Primal Vow. Among all the teachings that Śākyamuni Buddha taught during his lifetime, those that teach attaining sacred wisdom and realizing the fruit in this world are called the Path of Sages. They are termed the path of difficult practice. Within this path there are Mahāyāna and Hīnayāna; gradual attainment and sudden attainment; the One Vehicle, two vehicles, and three vehicles; accommodated and true; exoteric and esoteric; departing lengthwise and transcending lengthwise. These are self-power teachings, the path of the accommodated gate of provisional means recommended [by those] in the state of benefiting and guiding others. Attaining sacred wisdom and realizing the fruit in the Pure Land of peace is called the Pure Land path. It is termed the path of easy practice. Within this path there are departing crosswise and transcending crosswise; temporary and true; gradual attainment and sudden attainment; auxiliary, right, and sundry practices; mixed praxis and single praxis. "Right [practices]" refers to the five kinds of right practice. "Auxiliary [practices]" refers to these five kinds of practice with the exception of saying the name. "Sundry practices" refers to all the various practices other than the right and the auxiliary; these are teachings of gradual attainment that expound ways of departing crosswise; they are the temporary gate of self-power, which includes the teachings of meditative and non-meditative practices, the three kinds of meritorious conduct, and the three levels of practitioners and nine grades of beings. "Transcending crosswise" refers to being mindful of the Primal Vow and becoming free of the mind of self-power; this is termed "Other Power of transcending crosswise." It is the single within the single, the sudden within the sudden, the true within the true, the One Vehicle within the [One] Vehicle. It is the true essence [of the Pure Land way]. (CWS: 222-223)

in the Pure Land teaching.”⁶ In other words, while Hōnen divides the Buddha’s teachings into two gates, that does not mean they exist equally alongside each other. Rather, he is making clear that the only one that can be pursued in this latter Dharma age is the Pure Land teachings. Hōnen shows this using the decisive expression of the eminent Chinese Pure Land monk Daochuo (562-645): “We are now in the age of the final Dharma, that is, the evil world of the five defilements. The gateway of the Pure Land is the only one through which we can pass.”⁷

In the concluding part of the *Senjakushū* one finds an even clearer statement regarding what should be done away with and what type of Buddhism should be chosen:

I wish to urge that anyone who desires quickly to escape from the cycle of birth-and-death should, of the two types of the excellent teaching, temporarily lay aside the path of the sages and select to enter through the gateway of the Pure Land. If such a one should desire to enter through the gateway of the Pure Land, of the two practices, the right and the miscellaneous, one should temporarily abandon the various miscellaneous practices and take refuge in the right practices. If one desires to exercise oneself in the right practices, of the two types of right acts, the rightly established and the auxiliary, one should set aside the auxiliary right acts and resolutely select the rightly established act and follow it exclusively. The rightly established act is reciting the name of Amida Buddha. Those who recite the name will unfailingly attain birth because it is based on Amida’s Primal Vow.⁸

Here, Hōnen concludes that the recitation of the *nenbutsu* based on the Primal (eighteenth) Vow of Amida Buddha is what should be chosen, dispensing with the path of the sages, abandoning sundry practices and putting aside auxiliary acts (*jogō* 助業: reciting sutras, making offerings, etc.). Just with the phrase “the *nenbutsu* of the chosen Primal Vow,” Hōnen fully expresses the true Buddhist path that is suitable for the capacities of foolish beings, replete with afflictions in an evil time of the five defilements. Here we should note that by making clear such teachings he was not compromising in response to his age or the religious capacities of practitioners.

In the third chapter of the *Senjakushū*, Hōnen writes, “Was it not in order to bring all sentient beings without exception to birth that he [Dharmākara] in

⁶ SSZ 1: 929. Translation from *Senchakushū* English Translation Project 1998: 56 (modified).

⁷ Ibid.

⁸ SSZ 1: 990. *Senchakushū* English Translation Project 1998: 147-148.

his original vow cast aside the difficult practice and selected the easy one?"⁹ This makes clear Amida Tathāgata's (Dharmākara's) mind of the vow (*gan-shin* 願心) that chooses the easy practice of reciting the *nenbutsu*. In other words, the basis of the teachings that Hōnen describes is in the great compassionate mind of Amida Tathāgata that brings everyone equally, regardless of their spiritual capacities, to the Pure Land, beyond the suffering of birth and death. This dictates Hōnen's understanding of the gate of the path of the sages. In the *Jūni mondō* 十二問答, Hōnen states the following regarding the relationship between the Pure Land school and other schools:

The single Pure Land school transcends other schools and the single *nenbutsu* practice surpasses other practices because they embrace all spiritual capacities. The likes of the contemplation of reality, the bodhi mind, reciting Mahāyāna scriptures, mantras, cessation and observation and so on are in no way inferior as the Buddha-Dharma. They are all the Dharma that leads to liberation from birth and death. However, since it is the latter Dharma age they have no power. Since practitioners are not in accordance with the Dharma their capacities are inadequate.¹⁰

Hōnen points out that the Pure Land teachings are outstanding in embracing all sentient beings and leading them away from a state of confusion, regardless of their conditions. While the gate of the path of the sages is not inferior, it is a reality that it is not in accordance with the time and people's capacities. Furthermore, in his *Muryōjukyō shaku* 無量寿経釈 (Commentary on the *Sutra of Immeasurable Life*), he states the following regarding the path of the sages:

The ages of the true and semblance Dharmas have already passed, and it has become the age of the latter Dharma. Because there are only the teachings without practice or realization, the three-vehicle or four-vehicle path of the sages has, since the arrival of the latter Dharma age, not led to the elimination of delusion and the experiencing of truth. Since there is no elimination of delusion or experiencing of truth, there is no one who escapes birth and death with this [path].¹¹

Here Hōnen is emphasizing that even if the doctrine of eliminating delusion and experiencing truth (*danwaku shōri* 斷惑證理) is true, it must be said that only these *teachings* exist; they are not practiced or realized. In other words,

⁹ SSZ 1: 944. *Senchakushū* English Translation Project 1998: 77.

¹⁰ SHSZ: 632-633.

¹¹ SHSZ: 68.

there are no people who have left behind birth and death by pursuing the path of the sages.

While adopting Hōnen's focus and doctrinal understanding, Shinran positions the entirety of the path of the sages (including the "true teaching" of "lengthwise transcendence") as provisional expedient means. This is clear from, for example, this hymn by Shinran:

Sentient beings, having long followed the path of the sages—
 The accommodated and temporary teachings that are provisional
 means—
 Have been transmigrating in various forms of existence;
 So take refuge in the One Vehicle of the compassionate vow.¹²

The path of the sages is comprised of teachings preached for turning the minds of sentient beings toward the Buddha Way and recommending it to them. However, for those replete with afflictions in this *sahā* world, it cannot be realized. Thus Shinran clearly states that one should not remain on this path, through which one would seek to become a sage in this world by cutting off afflictions and pursuing wisdom. Rather, he urges one to take refuge in the Primal Vow single-vehicle teachings of Amida Buddha that were preached specifically for foolish beings filled with afflictions.

From the above, we can see that Shinran's approach to the teachings in terms of their suitability for this era and people's capacities inherits his teacher Hōnen's focus and study of Buddhist teachings, as well as playing a major role in elucidating his own classification of doctrine. In other words, in the context of Shinran's doctrinal understanding, what is important is that the entirety of the path of the sages—including "lengthwise transcendence"—can, while including the true Buddha-Dharma in the form of doctrine, function only as provisional expedient means for those who live in the latter Dharma age and are filled with afflictions.

3. Shinran's Viewpoint on the Teachings' Characteristics (2): The True and the Provisional in Amida Tathāgata's Vows

When considering Shinran's understanding of Buddhism's teachings, we should also consider his viewpoint that clearly distinguishes between the true and the provisional in Amida Tathāgata's vows.

In the Chapter on the True Buddha and Land in the *Kyōgyōshinshō*, Shinran writes, "Concerning the ocean of the vow, there is true and provisional."¹³

¹² TSSZ 2 Wasan hen: 44. 聖道権仮の方便に 衆生ひさしくとゞまりて 諸有に流転の身とぞなる悲願の一乗帰命せよ. CWS: 344.

¹³ TSSZ 1: 265. T 2646.83: 626b17: 然就願海 有真有假. CWS: 203.

Furthermore, in the Chapter on the Transformation Bodies and Lands, he states, “According to the *Larger Sutra*, true and provisional vows were established.”¹⁴ Shinran categorized the teachings of the three Pure Land sutras preached by Śākyamuni as shown below:

	Three vows	Three sutras	Three Births	Buddha-land
Expedient	19 th vow	<i>Contemplation Sutra</i>	Birth beneath twin <i>śāla</i> trees (<i>sōjuringe ōjō</i> 双樹林下往生)	Expedient land of the transformation body
	20 th vow	<i>Amida Sutra</i>	Non-comprehensible Birth (<i>nanshi ōjō</i> 難思往生)	
True	18 th vow	<i>Sutra of Immeasurable Life</i>	Inconceivable Birth (<i>nanshigi ōjō</i> 難思議往生)	True Buddha-land

As we can see, Shinran designates the eighteenth vow, which vows that those who in sincere faith aspire to be born in Amida's Pure Land will be born there, as the true vow. This vow, called here the Primal Vow or the chosen Primal Vow, is the basis of both his and Hōnen's soteriology. Based on Shinran's interpretation, the provisional vows are the nineteenth vow on “performing meritorious acts” (*shu shokudoku* 修諸功德) and the twentieth vow on “planting the roots of virtue” (*jiki shotokuhon* 植諸德本). The former is written as follows in the *Sutra of Immeasurable Life*:

If, when I attain buddhahood, sentient beings in the lands of the ten directions who awaken aspiration for enlightenment, do various meritorious deeds and sincerely desire to be born in my land, should not, at their death, see me appear before them surrounded by a multitude of sages, may I not attain perfect enlightenment.¹⁵

In other words, if any sentient being who has decided to walk the Buddha Way and engaged in various good deeds and cultivated merit truly wants to be born in the Pure Land, when their life ends Amida will appear before them and have them be born in the Pure Land (Amida's transformation land).

Regarding this vow, Shinran writes the following in the Chapter on the Transformation Bodies and Lands:

We find that even if the multitudes of this defiled world, the sentient beings of corruption and evil, have abandoned the ninety-five wrong paths and entered the various dharma-gates—imperfect or consummate, accommodated or real—those who are authentic [in their practice] are

¹⁴ TSSZ 1: 287. T 2646.83: 629b15: 然今據大本 超發真實方便之願. CWS: 220.

¹⁵ TSSZ 1: 270. T 2646.83: 626c23: 設我得佛 十方衆生發菩提心 修諸功德 至心發願 欲生我國 臨壽終時假令不與大衆圍遶現其人前者 不取正覺. Translation from Inagaki 1995: 34.

extremely difficult to find, and those who are genuine are exceedingly rare. The false are extremely numerous; the hollow are many. For this reason, Śākyamuni Buddha guides the ocean of beings by disclosing the store of merit [for birth in the Pure Land], and Amida Tathāgata, having established the vows, saves the ocean-like multitude of beings everywhere. Already we have the compassionate vow, which is known as “the vow of performing meritorious acts.”¹⁶

Here, Shinran says that among practitioners who enter “various dharma-gates” that may be “imperfect or consummate, accommodated or real,” people “who are authentic [in their practice] are extremely difficult to find, and those who are genuine are exceedingly rare.” Thus, he asserts, teachings that are expedient means were preached (the *Contemplation Sutra*), and at their basis is the nineteenth vow, which is also an expedient means. What is important here is that Shinran sees the nineteenth vow as having been made to address the issue of people on the Buddha Way eventually falling into falsehood. Shinran says that the meaning of this vow is to make sentient beings “aspire for the Pure Land.”¹⁷ Amidst those who have entered the Buddha Way sinking in falsehood, Shinran brought people’s attention to a compassionate vow that simply embraces them, leading to aspiration for Birth. On the other hand, this vow is an expedient means, and thus Shinran of course hopes that sentient beings will not limit themselves to it. I will consider this point in more detail when I discuss the twentieth vow.

Before exploring what Shinran sees as the significance of the *Amida Sutra* and the twentieth vow—which he also considers an expedient means—let us go over its content.

If, when I attain buddhahood, sentient beings in the lands of the ten directions who, having heard my name, concentrate their thoughts on my land, plant roots of virtue, and sincerely dedicate their merit toward my land with a desire to be born there should not eventually fulfill their aspiration, may I not attain perfect enlightenment.¹⁸

This vow states that if any sentient being hears the teachings of the *nenbutsu*, recites Amida Buddha’s name with the Pure Land in mind, and dedicates the

¹⁶ TSSZ 1: 269. T 2646.83: 626c14. 然濁世群萌穢惡含識 乃出九十五種之邪道 雖入半滿權實之法門 眞者甚以難 實者甚以希 僞者甚以多 虛者甚以滋 是以釋迦牟尼佛 顯說福德藏誘引群生 海阿彌陀如來 本發誓願普化諸有海 既而有悲願 名修諸功德之願. CWS: 207.

¹⁷ TSSZ 3 Wabun hen: 28. T 2654.83: 676a10-11. 淨土を忻慕せしむるなり.

¹⁸ TSSZ 1: 296. T 2646.83: 630c17-19. 設我得佛 十方衆生 聞我名号 係念我國 植諸德本 至心回向 欲生我國 不果遂者 不取正覺. Translation from Inagaki 1995: 34 (modified).

merit of doing so with the desire to be born in the Pure Land, he will ensure their Birth there. This differs from the nineteenth vow in that it speaks not of various good deeds but of the sole practice of reciting Amida's name. From the perspective of practice, reciting Amida Buddha's name should not be different from the path of the chosen Primal Vow that is crosswise transcendence. However, despite this, why does Shinran see it and the content of the *Amida Sutra* as provisional, i.e., something that one eventually moves beyond? He states the following:

Sages of the Mahāyāna and Hīnayāna and all good people make the auspicious Name of the Primal Vow their own root of good; hence, they cannot give rise to faith and do not apprehend the Buddha's wisdom. Because they cannot comprehend [the Buddha's intent in] establishing the cause [of Birth], they do not enter the fulfilled land.¹⁹

Here Shinran expresses what he sees as the biggest issue in the Buddha Way of crosswise transcendence: the difficulty of belief (Jp. *nanshin* 難信). In the *Jōdo sangyō ōjō monrui* 淨土三經往生文類 (A Collection of Passages on [the Types of] Birth in the Three Pure Land Sutras), Shinran states, "While saying the inconceivable name, [the practitioners of meditative and non-meditative good by self-power] doubt the vow of great compassion, which is indescribable, inexplicable and inconceivable. Their offense being grave and heavy . . ." ²⁰ In other words, Shinran's understanding is that the twentieth vow and the *Amida Sutra* exist due to the human transgression of doubting Amida Buddha's vow—which equally brings all sentient beings beyond the suffering of birth and death—while reciting the *nenbutsu*. The twentieth vow is based on the wish to embrace those who doubt the Primal Vow while making them clearly realize their offense by distinguishing between these two vows.

As described previously, for Shinran the chosen Primal Vow is *the* true teaching. It is not a way to Birth in the Pure Land in which one cultivates good based on self-power or recites the *nenbutsu* as one's own good act. Rather, it is a path that one solely relies upon and that awakens one to Amida Tathāgata's mind of the vow that has chosen an easy practice to make all sentient beings be equally born in the Pure Land. Shinran delineates the true and the provisional among Amida Buddha's vows in order to make clear the expedient vows' function of embracing sentient beings' problematic engagement

¹⁹ TSSZ 1: 309. T 2646.83: 632c12-15. 凡大小聖人一切善人 以本願嘉號爲己善根故 不能生信 不了佛智 不能了知建立彼因故 無入報土也. CWS: 240.

²⁰ TSSZ 3 Wabun hen: 34.

in the practices called for in those two vows, while also turning such sentient beings away from that path of self-power practice to the path of the chosen Primal Vow. Therefore, according to Shinran, the gist of the teachings found in the *Contemplation Sutra* and *Amida Sutra*, which he sees as provisional Pure Land teachings that correspond to Amida Buddha's provisional vows, functions in the same way.

Conclusion

In closing, let us summarize Shinran's understanding of the characteristics of Buddhist doctrines. As I said in the introduction, for Shinran, inquiring into the Buddha's doctrines is to single-mindedly ask what the true teachings are that can be realized by people replete with afflictions. The major characteristic of Shinran's understanding of the Buddha's teachings is his positioning of the entirety of the path of the sages' teachings as provisional, after having temporarily categorized them into true and expedient teachings. In doing so, he inherits Hōnen's focus on teachings suited to the capacities of sentient beings. Furthermore, one finds Shinran's unique viewpoint on the words of the Buddha in his discussion of the true and expedient within Amida's vows and in his correlation of those vows with Śākyamuni's teachings in sutras other than the *Larger Sutra*. In his discussions, Shinran sheds light on the issue of profound religious egoism—what he calls the sin of doubting the Primal Vow—and clarifies that the original intent behind both the expedient vows and the expedient teachings is to embrace those possessed by such egoism and lead them beyond it.

Abbreviations

- CWS *The Collected Works of Shinran. Vol. 1. The Writings.* Trs. Dennis Hirota et al. Kyoto: Jōdo Shinshū Hongwanji-ha. 1997.
- SHSZ *Shōwa shinshū Hōnen shōnin zenshū* 昭和新修法然上人全集. Ed. Ishii Kyōdō 石井教道. Kyoto: Heirakuji. 1987.
- SSZ *Shinshū shōgyō zensho* 真宗聖教全書. Ed. Shinshū Shōgyō Zensho Hensansho 真宗聖教全書編纂所. 5 vols. Kyoto: Ōyagi Kōbundō. 1941.
- T *Taishō shinshū daizōkyō* 大正新脩大藏經. Eds. Takakusu Junjirō 高楠順次郎 and Watanabe Kaigyoku 渡辺海旭. 85 vols. Tokyo: Taishō Issaikyō Kankōkai. 1924–1932.
- TSSZ *Teihon Shinran shōnin zenshū* 定本親鸞聖人全集. Ed. Shinran Shōnin Zenshū Kankōkai 親鸞聖人全集刊行会. [Waidoban ワイド版] 9 vols. Kyoto: Hōzōkan. 2008.

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- Senchakushū* English Translation Project. 1998. *Hōnen's Senchakushū: Passages on the Selection of the Nembutsu in the Original Vow (Senchaku Hongan Nembutsu Shū).* University of Hawai'i Press.